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A HISTORY OF NEW TESTAMENT TIMES IN PALESTINE, 175 B. C.—70 A. D. By SHAILER MATHEWS, Professor of New Testament History in the University of Chicago. New York: The Macmillan Co., 1899. Pp. xi+218. \$0.75.

PROFESSOR MATHEWS has retold in this volume—his own contribution to the series of New Testament handbooks of which he is editor—the events of Jewish history in Palestine from the reign of Antiochus IV. and the rise of the Maccabean house to the destruction of Jerusalem. These events, so important as forming the preparation and background of New Testament history, have been so fully and critically described by Schürer that every successor must acknowledge dependence on him, and in a sense be judged by his work. The brief textbook before us is, however, by no means a mere summary of Schürer's book. The outer and inner history of the period, in Schürer separately treated, are here worked together into a continuous narrative, and that in a way which well meets the two requirements which one must make of such a work—that of careful scholarship and that of an interesting style. References to sources and literature abound, so that one can at any point readily turn to more detailed accounts, while the text itself furnishes what the ordinary student of the New Testament most needs to know. The book treats the outer history much more fully than the inner, the history of events more elaborately than the history of literature and thought. The blending of the two in a continuous story has obvious advantages in any field of history, but it must be acknowledged that it presents peculiar difficulties in this particular field. The apocryphal and pseudepigraphic books are hard to date, and their significance in the religious life of the Jewish people is hard to determine; and it is probably inevitable that the use of them in so brief a handbook as this shall give the impression of greater certainty as to their place and meaning than our knowledge warrants. The confident dating of different parts of the book of Enoch and other apocalypses in the otherwise indispensable editions of Charles may well increase this danger. So one finds himself putting question marks at the places assigned to En. 83-90 (p. 20) and to En. 37-71 (pp. 85 f.). The origin and relations of parties and the development of the messianic hope are judiciously handled, yet a "perhaps" and an alternative might here or there be added, and it should not be overlooked that along other lines besides the messianic the movement of Jewish thought, moral, religious, and in a measure speculative, is of significance for an understanding of the New Testament. For this,

which is the special value of the study of Judaism in this period, the Hellenism of the Jewish dispersion is, of course, of extreme importance. Professor Mathews has confined his book expressly, by title, to Palestine. It is hard to see how a larger region could have been included in so brief a sketch, yet a study of the life and thought of Jews in the Greek world is of indispensable importance to the student of Paul and John, and we cannot but wish that it had a place either in this volume or elsewhere in the series. Yet little books should not be expected to do the work of big ones, and the work which this little book sets out to do it does well. Indeed, it is surprising how comprehensive it is within its limits, and how many details the writer finds room for. The temper of the book, also, is to be much commended. The author shows a fair, unpartisan spirit, the spirit of a historian who sees the good as well as the evil in a religion that we Christians are too ready to condemn, and in men whom we are too ready to treat without sympathy and so without insight.

F. C. PORTER.

YALE UNIVERSITY.

DIE MODERNSTE EVANGELIENKRITIK DER KRITIK UNTERZOGEN in Auseinandersetzungen mit Professor Dr. H. J. Holtzmann in Strassburg. By A. BULLINGER. München: Theodor Ackermann, 1899. Pp. 135. M. 2.

THE *Auseinandersetzung* which makes up this volume covers almost the entire field occupied by Professor Holtzmann's *Neutestamentliche Theologie*. The leading topics are, "Who was Jesus?" "The Son of Man and the Son of God in the Synoptics;" "The Christ in Paul and John;" "Miracle and Resurrection;" "The Parousia and the End of the World;" "Jewish and Gentile Christianity;" "The John Question;" "Paul's Juridic Doctrine of Justification;" "The Baptismal Formula and the Trinity;" "The New Covenant;" "The Kingdom of God and the Church."

With regard to the parousia the professor asserts (he gives no reasons) that Jesus spoke in the synoptics of two comings—one in his kingdom, and one still in the future at the end of the world. In the horrors of the overthrow of Jerusalem, 70 A. D., he finds the coming of Christ in his kingdom. The disciples, who heard Jesus—"and Dr. Holtzmann with them"—confounded the two comings. In order to make it appear that Paul was not inconsistent with himself in circumcising Timothy, and that Acts is accordingly trustworthy in reporting